

history of one of its most glorious Provinces, and has performed in the words of the Master General 'a work that has long been desired.'

WALTER GUMBLEY, O.P.

GOLGOTHA AND THE CHURCH OF THE HOLY SEPULCHRE. By André Parrot; (ios. 6d.)

THE TEMPLE OF JERUSALEM. By André Parrot; 9s. 6d. (S.C.M. Press Ltd, 1957).

These are two handbooks of biblical archaeology, both of which throw a great light on the gospel stories as on a great deal of Israelite history. Both are eminently readable and should delight all discerning readers of the Scriptures; both are scholarly too, and behind them both we sense the sure hand of a great authority as is Professor Parrot.

What in effect has Professor Parrot done? He has synthesised and summarised the soundest findings of archaeological schools in Jerusalem and notably those of the Biblical School of St Étienne (thus he is quick to acknowledge his debt to Fathers Vincent, Abel, De Vaux, Stève, etc.), and has presented us with a recognised and established body of historical and archaeological facts which would be accepted by most of those competent in the matter; he has also been able to show that in some particulars there is room for debate and diversity of opinions, e.g. as regards the site of the Praetorium, or in the matter of the 'Third' or 'Fourth' Wall of Jerusalem.

Still, a body of historical and archaeological lore, we might call it 'palestinology', built up by years of patient work, much of it the work of Catholic scholars, is now made available to English-speaking and a different circle of readers, by the enterprise of the S.C.M.

Golgotha is a fascinating survey of the available facts and problems relating to the site of our Lord's crucifixion. Due emphasis is placed on the Gospel facts, which are particularly telling when related to archaeological data (e.g. a *new* tomb, *near* the city, etc.). Professor Parrot quietly and reasonably sets out the evidence for the traditional site, and very rightly dismisses the 'Garden Tomb' dear to General Gordon and many others who have sought balm for their emotion rather than plain truth. A further chapter tells the story of the Church of the Holy Sepulchre which through the long ages has drawn thousands in love and prayer. And though the church is now decrepit and a shame to all Christendom, still it draws those who would approach to the scene of our Lord's crucifixion and burial. A last chapter tells of tombs and burials in ancient Jerusalem. This section in particular throws light on the gospel narratives.

The Temple of Jerusalem was, from the time of Solomon, a major part of the ancient city, and, most important, a centre of years of

religious history, and a witness to the abiding presence of God among His people. This book easily goes into five chapters. First comes the Solomonian temple and its relation to the general lay-out of 'old' Jerusalem. Then comes (we may be surprised) a survey of Ezechiel's temple, built in the mind of Ezechiel—but it did represent an ideal, something yearned for by the few who knew the beauty of God's house, and it did, no doubt, influence the design of Herod's temple at a much later date. The second temple and the varied fortunes of the Jewish people forms chapter three. Then Herod's temple, the enlarging of the esplanade, etc., is described in detail, and rightly so, for this is the temple wherein our Lord taught, and where he walked in 'Solomon's portico'. Finally comes a chapter on the very beautiful and relatively modern Haram es-Sherif.

Much of the general history of Israel is bound up with the fortunes of the temple, and this is succinctly presented by Professor Parrot.

Since the original edition of this book (Neuchâtel, Switzerland 1954) there has appeared the monumental work of Fathers Vincent and Stève, O.P.: *Jerusalem de l'Ancien Testament, Parts II and III* (Paris 1956). It is a pity that this has not been added to the Bibliography in this English edition.

A pity too that the photographs are so dark, for Palestine is a land of light. And why reproduce a photograph of Schick's long outmoded model of the temple?

ROLAND POTTER, O.P.

PROMISE AND FULFILMENT; THE ESCHATOLOGICAL MESSAGE OF JESUS. By

W. G. Kümmel, S.C.M. Press, 1957; pp. 168; 12s. 6d.¹

Attention to the moral aspect of our Lord's teaching has helped in the past to distract from the urgency within his words, from the sense of crisis that marks him off so clearly from the prophets who went before him. God's offer is in him and it is unrepeatable—this is the dominant note of the earliest Christian preaching and it is making itself heard again today. But the 'What and When' of the crisis (the two questions cannot be disjoined) provokes endless argument. What is meant by 'the Kingdom of the heavens' and what constitutes its 'coming'?

Professor Kümmel reviews the pertinent texts with a thoroughness remarkable in such a small space, and his appraisals of authenticity are on the whole moderate (though he rejects the significant Mk 13, 14-20 as a community creation)² and never without an attendant argument

¹ A translation of the third and completely revised edition (1956) of *Verheissung und Erfüllung*.

² So also Mt 11, 27, rejected 'for reasons based on the history of religion'. But cf. Cerfaux *Ephemerides Theologicae Lovanienses*, 1954, pp. 740-746; 1955, pp. 331-342.